

Collated & perfect. Mr.
Not mentioned in Clares

HISTORIA
DE DONNE
FAMOSE.

Or
The Romaine Iubile
which happened in the
yeare 855.

Disputed lately, that there vvas a Woman
Pope named *Zene* the eight, against all the Iesuites, by
a Germaine, but especially against Rob. Bellarmine
Father of all controversies, his Treatise
De Romano pontifice. lib.3. cap.24.

Nevvly translated into English.
In Honorem d^r. M^r. P^r.



Imprynted at London for Edward VVbite,
and are to be sold at his shop, neere the little
North doore of S. Paules, at the signe
of the Gun. 1599.

INCHES



Historia de Donne Famoſe.
Or the Romane Iubile , which
hapned in the yeere.

8 5 5.

HE Iesuites being a new kinde of Sacrificers, and of mystery innumerous : first in our age at *Venice*, of a certaine Spaniard a ſoldier (inriched with rapine and spoyles, without any religious reſolution made of his wronges done) they tooke their off. ſpring. And they of that Pope *Paulus* the fourth were well approued, being apparently worthy of ſuch an Author: And therefore nothing deferring the ſir-name of our Sauiour Iesuſ, because they being male-content with the common commendable name of the Christians, doe vſurpe the tylte of Iesuites. Toomuch are they fruitefull and multiplying in our ſtyle of *Germanie*: But God wot only for the rooting out(as the ſwine vſe) of the Cockle from the Corne, the very Tares and Darnell of all Heresies. And ſo to reduce wandering ſlicke, wauering and lost into the ſoule and lap of theyr Mother Church. That no where but many of them are prepared and bent, that as ſoone as of one or another forerunner any denne or ſtarting hole is preoccupi- ed, by and by all the residue flocke thyther.

A certaine Prince of ours did therefore nothing fondly after this manner iefting terme Iesuits , or rather as o. her men

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men after their deserts sithle terme them *Eſauſes*: reſemblē them vnto thōſe lice which of a ſecret part of the body they vſe to offend, were caſled for their offence iuginaliſ or Crab-lice, of which kinde euen of one, there remaining preſently inumerablie propagation & multitudes of iſſue are ſtirring: a fit compariſon for ſuſh a flocke. And not vnlke he did compare them vnto a game at Cardes in the which the gamſters like Loadam play, and bring them foorth laſt, that are of moſt price, to beate downe the aduerſie party: or like the Ale of Harts at Mawe (the game is caſled with vs *Kunſtlich*). So the Pope with his fiue fingers, the Ieſuites now at laſt when all is gone in Germany, ſending foorth his craſhes masters of Embaſſage, vnto the late loſt authority heere, thinketh eyther to recover the game, or to ſave the reſidue in his deuiliſh hand. I name the Sacrificers, althoſh this their owne words, as they ſignifie by the expurgatory index, and booke of reprehenſion, they would elſewhere to be now leſt ouer, affeſting rather to Lords to heare themſelves exalted to the ſocietie of Ielut. But I was about to name them Monkes, ſauē that is vnaproper, yet Monkes, ſuch as Francifcaneſ or other orders of the beggers, are caſled vnaply Monkes, when they vſe nothing elſe but onely a luſting life in frequente and rich Citties, whete the profit of vagrantis is fruicful, there they make their neſtes neere to ſome Granar, like to mice or ratteſ: *ut prodaſ ſeipſum foreſ*: yet they diſfer from Francifcaneſ not onely in vreſture or garment, ſhauing of their head, and in other apparell of the body, leſſe abſurde and monſtrouſ, and leſſe enuied, and in hatred leſſe abhominaſe, even with the commons of our land. But alſo in this, that wheras they at mens dores by exacting of theirre warden, and by parclayea peceſ, require their bodily ſuſtinance, the Ieſuites more ſtately in Biſhoppricke and Abbeys, rich and well-regarded, do ſpend their dayes, and doe reſeue from thence by large ſummes, their whole prebeneſes or maſtaineſce, the Francifcaneſ for this their beg-

gerly

of Pope Bone.

gerly life, they are rather leſſe acceptable in neighborhood & Scholler-ſhip, to the Biſhops and Abots, and to thōſe number of Princes which are too too muſch obsequious and faſhfull to their Sanctified Father. I ſear me they would it were to the detriment and veſter looſing and perdition of our Country and vs. Not alone, for that part that dependeth and to pure & innocent religion belongeth, the which they no leſſe then *Eſauſes*, muſterers of Martirs, wiſh to be oppreſſed, nay wiſh to be extinguiſhed, yea with al that part that belongeth vnto our Politique State & government, of which theſe *Sinones* are triers and betrayers, openly bewraying their bad cauſe, & ſecrety betraying our good, vnto their Italianates & other ſtrangers vnto vs, by reaſon of our rites of Ecclesiatical government & amendment, & our abiection & reiection of al their pontifical monarchy & yoke, for their attention & intention, to recover vs vnto their priſline & olde ſtate of government caſled now *Tyranny*. Moſt like are thōſe *Eſauſes*, ifnot more like vnto thōſe cowled and whooded beggers in one thing, for that prefſing themſelves into the Courtes of our Princes: yea & into the nurcery too, they obſerue, harken out & require to know whoſe counſell is in handling what matters are one foot, that ſo their news to their betters may ſtrike a ſtoke in Princes mariages, may moderate the elec‐tions of Biſhops & Abots, & may diſigne in the common wealths as yet Popiſh, both conſuls & other Magiſtrates, with their priuy perwaſions, & ſecret iñſinuatōn of nature. To this purpoſe, they propoſe their venemous & ſecret iñſinuatōn into the familiarity of the chiefest of thōſe Citties by whom they may yndermine the ſecrets of their gouernmēt, whiſh knowne (iſ it be knowne worthy) they ſignifie it to their great Maſters & Lords. Vnto which pollicy of fishing, fowling & bunting after mens ſecrets, noe one engine and wile doth more ſit then confeſſion, which we call articulaſ or rather occular, al witnes ſy may be, which vnto this vſe ſo like.

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like a bayte they retayne and defende it, and to be so necessary for all Christians, as they are for their Mystagoge and Prince of Sacrificers, who in the beginning haue sworne to doe it to them. And furthermore whether in chastitye they doe præ excell these poore Whod-men or no, it may bee doubted (not without cause) sauing that sometimes at the Alter , whiles they missifie themselves and others with the Massie , whiles they preach in the Pulpit , whiles they teach in the chaire, then they appear to al men to be continent.

And moreover if it be a braunch of chastity, voluntarily to sweare and vow a singele life against God and nature, and every man not to haue his owne wife, who then dare deny these Esauites truely to obserue chastimony? O but so many societies, so flourishing a multitude of youth , of lively youth , securely, finely, wantonly liuing: which one, may meete so neare, so faire, as if they were brides, so vegetatiue, with such a habit of strength, as if they were Champions; such shall we say purely to leade singlenesse of life ? hardly will it be beleued of any who know the simulation, (will say tis simulation) who know the force of inhumane nature vnto generation , to bee diuinely inuested in them , as all things else, will they thinke , will they vnderstand it ? For note what flagitious and prodigious, and wretched lust was revealed in the Colledges of Priestes, in the denes of Monkes, vnder a pretext of continencie uttered : shall wee not now thinke they wrestle as weakely with their insuperable nature ? In our owne Country of Germany, in England, in Denmarke and other places, where they were looked into, espied and meritoriously abolished , it is a thing so cryed to be true in them, so notified that there neede no more words to proue it.

Neyther is it enough for these new Hypocrites to cloke themselves with this simuled and false chasterty , and by it to sell themselves away in vaine ostentation vnto the foolish

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lish credulous vulgar people . But not content with this , they defraude the Ministers of the reformed Churches, proudly and disdainfully, of their good names, as if they were incontinent and effeminate with their owne wiues, terming their children bastarde, because they fearing God doe yeilde to nature , the handy-worke of our good God obeying it in chaste matrimony, liuing married, (a remedy for that onely sinne, and an onely remedy for that sin of lust) and doe beget issue, and doe well bring them vp , and take care for their familyes, and for the most part do with great difficulty , care for them , and doe tolerate the matter with godly sorrow , while they without all exconomicall and houshalde griefe of minde , or molestaion of life in the commodities thereof, (without all discommodity) liue in abundance of pleasures, delicacy & riotousnes: Whence it is that necessarily must ensue (a consequent of time) that they acte these things wantily and couertly, vntill time revealing all thinges , doth also bring to open light and open shame, their misdeedes, even as already with vs the filthy and vnciuil lustes of the Monkes, are at such a height gone vp, that they appear to all men : wherevpon late fame of two in Polonia being Esauites, it is deliuered to vs that one of them hath brought forth a childe in their walkes : many never suspecting it , yea many malevolent and back-biting our religion , haue thought it very agreeable, and recounting the condition of such a society of two and no more , and remembryng the like eventes in the Monkes, especially in wandring runagates, & land-leapers with their beggery, haue graunted it might be true : Neyther, yet is this rumour supplanted out of all mens mindes therefrom suspition; albeit by the Kinges owne edict , it was forbidden, any such wicked evant to be misdeemeed of two so holy Fathers. But thought they say is free . As perhaps nayther doth this seeme a fable altogether vaine, nor can many bee so easily dissuaded from that was said lately

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Lately to be seene in the towne of N. in a certaine Canon-
call house of a Canon there, ~~and~~ quicke was gynning her child
suck.

These men do imitate the *Erasites*, these former Monks
in this thing also, that with no lesse happynesse then dili-
gence, they allure younglings, young men, ingenious, swift
and full of speche, and many (in good time) not defor-
med, but wanton *Gammets*, and profane *paues* cup-be-
rers (*procu a phano*) they know what secretes I meane, and
also some more fortunate, by whom to the society of poore
Iesus much profit may rise, by their institution and nur-
turing of such, borne as it were desastrous, they intice them
into the cod of their net, by the which a perpetuall Semi-
narie is supplyed, increasing with old men & their merits,
and the merits of them dead succeeding others. For the
institution of their Seminarie and discipline they are to be
praised, for that diligentlie they instruct them in the
tongues, and in Artes (but that onely in the seauen liberall
Sciences): More were they to be praised, if they did it to
instruction, and sinceritie, and pietie, to the defence and
conservacion of the kingdome of Christ and his glory, not
vnto Antichrists Idols and tyrannie, to be strengthened and
confirmed on their side for profit and honors sake. Such

Mandatum
Pelleatum.
For Pellicio is
with blandish-
ment to intice,
approoued government and right discipline, they may by
therefore the
whore of Ba-
bilon is called
pellex quis
mudi:
A Col. lib. 4.
c. 3.
vn to them, and once againe vnxo the pontificall Maiesie,
and to his worship. Meane while what do they ? they in-
due the tender mindes of the youth of the pontificaltie,
it is of corrupt religious doctrine, and corrupt loue, with
hate and apostacie, of vtter forsaking of plaine and sincere
truthe, which never after they vnlearne nor leaue : for
whatthen thinke you of such men not scimed nor coloured

c. 3.

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can be performed, who in so great and daylye a light of
Christianitic already restored vnto vs (notwithstanding)
employ their diligence to darkenesse : all their wits, yea
and all their erudition, indeuouring to defend the sanie,
who in so manifest deprehending, yea and open detecting
of the high Priests of Rome, of their houshould, and all
their clients, of their sliding backs, apostacie, and fraudu-
lent religion, shrouded vnder soyson of truthe, a tinsode
of deceit, practised against the people of so many ages,
notwithstanding, they would defend themselves to be
men, and men for all this, good and holy, the standart bea-
ters of pietie, and most worthy too, vnto whose trayning,
whose precript order, men that are men indeed, must
obey : thus they perswade the vnskilfull and satuate com-
mons to beleue.

This verily is the indeuour of the sodalite, the felow-
ship of *Eras*, and of others his fellow seruants, more then
diuelish, by which no more worthy nor efficient waye to
deprave or ouerthrowe the doctrine of the church, could
be premitate and vsurped, because they not onely call in
question, degrading certaine of the latter writers, such as
Stephens, *Erasmus*, *Polydorus*, *Capino*, *Caspianus*, and
others, these sometimes not reverently reporting (like men
of better note) against their pontificall and the wildes, ty-
rannie, pride, disdaine, and riot of their Priests. And not
resting there but in all vnrest and disquiet, they would
musle vp the mouthes of the auncient Fathers, being the
better sorte of the interpreters of the holy Scriptures. And
because they are wholie against their pontificall opinions
and Monarchie (of which these knaues the *Erasites* pub-
lish themselves in profession, to be the very *Atilas* and
*Axell-tree to vpholde all) in our age in a manner their
Bookes haue beeene Printed after the ouldest exemplar
in written hand, sought soorth, perused, and with the
most noble diligence and incredible labour of *Erasmus**

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and

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and others, most learned men, renewed from their defects, repurged of the written faultes by their side committed, and thereupon Imprinted at Basile, and else where faithfully and truly, both Augustine, Jerome, Cyprian, Hillarie, Ireneus, Chrysostome, and others, whose names they haue not signid in the booke of life, but in their expurgatorie Index, their censure of the whole world, most perfidiously, wickedly, heinouslie, and all vngodly; some of these booke they mayme like a headlesse trunke or stocke, some they deprave, some they increase, some they decrease, euen agreeable for their owne purpose as they please. And these by their owne types and formes, their owne Printers by the mandate of their Prince of the Apostles, and by the vnder commaundement of other Princes, footmen to the Prince of Rome, Pages to the pontificals, they empresse and set them forth, intending guile, soule fraude, and faciledge, to all the Christians, both present and i[n] futur[e] time hereafter, and that onely to recover and vpholde the stature of the Idoll and of their Lorde God the Popes authoritie, power, and his grace. Which usurpation of theirs, both by the Apostles owne writings (which I seare ne in time they will also set vpou to corrupt too) and by the Fathers auncient monumets, are oppugned, are滑ded from their first creation, in as much that they may see themselves overthrowne both horse and foote. O worthilie worthy, that for this so great wretchednesse, wickednesse, and faciledge, of vs Christian people to be stoned to death, but more, in a more seeling fashion, is the maister of them *An-
t^{er}signanus* worthy to be dragged a long Roine on the Genoman sled. And thus by reason of these capitall falsities the Esauites both Bishops, Abbots, yea and the Princes of our prouince, pluck downe to ruine noble and ricche houses, vnbuidle them, to feede these with the fassest and farrest Prebends; and thus they nourish that Serpent Coluber in their owne bowomes.

Therefore

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Therefore to conclude them, behold, behold, I beseeche you, and lend an eare too, with what studie and industrie Parasites execute their office, affirming by demonstration (the best argument that is) on euery side, by all meanes and wayes, their absolute and perfect sanctimony and holinesse, the inviolable maiestie of their Lorde: insulting and finging according to the Proverbe *Caventes verba non videntur*, that, Chansowne, Chansonne, of whom they are fed. And they dare too der. ie a truthe, confidently, impudently being compelled therunto, as it were intolden in grauell, with the arguments of the storie, the veritie wherof almost for the space of this eight hundred yeares, euen in the Pontificall kingdome (in Rome) was never doubt made, or disputation of contruersie of any man offered before, but that all the libraires with one concerte with one voice speaking, affirmed the faith of that historie. Now at laist and at least forsooth, it is called in question, *Vnde Theatrum est peccatum* brought vnder doubt by adulterous Parasites, *h[ab]et enim* perceue the person, and the adored maiestie, to be desp[ec]t *Corsina lebet-* and despised, and amongst many other matters, their own *curtaine and vilde theater set open, & the storie to be pen-* ned and plaied, sticke vp and preferred more liberall of late *K[on]ig D[omi]n[u]s* then ever before. And marke the storie followeth.

About the care of our Sauious Christ 855. *Letharius panim: pro* being Empereur, the sonne of Lewis called *Pius*, it happe-^{papa.} ned to the holy sacred, and sacred holy Catholique and Apostolique See of Rome, to the Columnes pillars & standers beavers, to the hanges & Cardinals (if so be there were any hingers to their douras or cardinals at that time) that their holy spirit, who in all their counsels is present euer, shone never, so as to erre, to be deceived, to slide in any matter, they say of themselves they cannot, in some enormousnes their sprighte serued them, deceiuing theselues, whether of ignorance or of purpose, or busied about other matters of more import, he suffered them in their creation and

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consecration of a new high Priest, inwardly, outwardlye and most ridiculously to erre, and to be shamefully deceiued, in choosing without any discretion of lex a female Pope instead of a male. For *Leo* the fourth being deceasfed, an *Edua* and *quastor* very industruous, (the Consultation for a successor being propounded) there was conuerting at Rome, one as it appeared, not one but two, a certaine yong man a Germaine borne at *Mens*, named *John English* in Scholes, in some places and withall in Greece brought vp in erudicion. He or she, in wit, doctrine, eloquence, manners, habite, and comlineesse of body, to be admired at: at a worde, such an one, that the Primates and chiefe men there in Rome were bencoualent auditors, and did heare her in certaine Scholes where she red, there: and by their endeouours and sentence, she was preferred to the sacred Senate, designed and made a woman high Priest, in the steed of a man: so many prudent perspicuous sages, so many eyes and noses being by, yea without any admonishing of their holy spirit, so as they know not the womans sex from the mans, no noe by a beard, which though it had beeene rased after their owne fashion, yet me thinkes the stubbes should appeare, no not by voyce and other notes and tokenes hidden and unknowne. At laist the fallacie was bewrayed in this plaine euene. In that her delicate of licence to do what she list, lasciuious nature admitted into her embracing, eyther a Cardinall or some meaner man more familiarly, by whom she was begotten with childe. When her time was almost expired, & her next neighbour the birth day was at her hand, so imprudently as a Heigher not expert in her first calfe, on the day of their litany and Procession (as they call it) she walked soorth, & falling down in the very publicke walke amongst the whole noue, (belike expressing her estate, they left her forlorne) there with dolor and paine, she brought soorth her first begotten, and so in the child-birthe they both perished.

This

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This story the *Esaunites* contend against, & would have it to be a fablemenē, and so many of integrity, graue writers in whose consenets and momoments, it is expressly red, they reprooue so vaneuerely, so arrogantly, both of vanitie and falsehood, and that not for crynnes sake and affimation thereof, so much as for that, wheresoeuer anything maketh against them, they doe adulterate or supprese it, (as I shewed before). But this is because they would wash away the blot, and guilde their worthless copper(Pope) from this crime, in this our latter age *reject*, and throwen into despēt, and ignomynie for their Romane *Hierarchie*, the foundation wherof in perpetuicte, even from this time vnto the succession of *Dan Petre*: (for *Peter* himselfe was never at Roome) they would scite and derise it: which rope of sande made like a chayne broken, by reason of this woe to man, dolefully they brooke it, being desirous to haue it to remaine in integrarie, linked with their petty degree.

In former times, bookeſ of ſuch Histories were red of fewe, and they that might read them, they in honour and grace of the Triple Crowne, of the Viccar of God, vpon Crowne, the earth did diſſemble them, and retaine them in silence, as a thing too ſhamfull, not onely euill but abſurde, and ^{as + / apud.} to his estimation and glory, a great detriment: now the *Eſauites* vnto whom as unto triers or olde ſouldiers of the rereward, the ſum in groſſe of regaining and reuenging from all vice and fault, the Maieſtic Pontificall at this day is deliuered, vñli perſuade vs with their loquence that this is a fiction, and that no ſuch thing could be. Albeit vpon the matter, there is no great moment in it, whether it bee a fable or a veritey, of this Pontificall and ^{Of the triple} *Puer peritium*. Great-bellye to exprefſe in this pageant, their harlots foreheads, and the whoores faces of theſe Parafites, and how much in other great matters they are to be beleued, and truſted vnto, and that men may be warned and armed, the

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the more from their frawde, I will with Gods helpe, trulye repeate the breuitie of *Hystorio-Graphers*, as many certaine as haue beene scene of me, their testimonies, the matter in fact (not a fiction) and affirmed, and confirmed by them, which being red, let any stoute and iust arbitror censure, whether more faith and credite, is not to bee ascribed vnto the tradition (old and concenting together) of so manie excellent men in pietie and integritie, or rather vnto the deniall, new and never heard of before, of a fewe fresh Hipocrites and Gnathos, denying what they lust, and affirming what they lust, in fauour of their owne

Radul. Flavus. Maister, Ofal that truly are read of the men of our time (as now, by þ course I suppose) the most ancient writer of this Feminine Lord, of nature, might bee at it, is olde Raph Flavienis, a benedictine Monke, allegaded & soysma don in the centuries of the Ecclesiasticall Historie, and whom know, they're *Tristibemus* termeth a briefe Cronicle, which the Authors for his age vnto of the Centuris name *Polychronicon*, they say that he writ 930. the fact was done 75. it, referring his age vnto the yeare of our Lord 930. my selfe haue not yet obtained the reading of it: but they haue dyed, if this seike the fifth booke of *Radulph*, Chapter the 32. reference bee true in 855.

To produce the first that I haue red, I haue *Marianus* after his native country surnamed *Sicenus*, whose honestie and veritie by this may be esteemed, that the fellowship of the Benedictines, both *Cullin*, *Fulda*. & *Mens* received him, and striuing with entertainment, at his first comming into Germany, where he dyed *Anno Domini*, 1086. He in the third booke in the sixt age of his Cronicles, in fewe words sheweth the matter to be so ignorantious, said especially in that time, not to be ripped vp, nor kestped vp-on; yet of all faithfull *Historiographes*, not to be pretermittēd neyther, in briefe, he saith thus. In the yeare of *Lethamus* the 14. the woman *Jane* succeeded *Elo*, for two yeeres, five monthes and fourre daies. This calldony of *Martine*, the *Esaunes* doeleuate and make light of, because in their manuscript booke it is not extant. But with

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with what face can these falsaries require, that in this matter or manner, can trust be giuen to them? who themselves in delcribing, omit what they lust, and thinges that other men write, some they eate out, and some they blot out. The Coppy which the Printer of *Basile* did imitate, came foorth of the Librarie of the Colledge of Saint *Bartsbolmewes* in the City of *Frakeford*, by the commandement of the Bishop of *Mens*, in which exemplare, these words (which they deny to be in their copy) were found cōtex.

ed. With like fidelitie, they denie this story also to be found in a certaine olde booke of *Cronicles of Sigisbert*, a Monke, which in all other his bookes are exprefed, and *bls. Milo Smisb* are to bee read in this manner. Fame reporteth that this a famous Doc-*John* was a woman, and knownen familiar to some one too, shewed me onely, who it seemed iunbraced her, being great with childe, she was deliuered being Pope. Wherefore some Nor am ligno- doe not number her amongst the High priestes: There-^{tant} that Before he maketh no number of that name. *Sigisbert* liued in *Lorraine* swe-
the time of *Henry the fourth*, about the yeere of our Lord 1000. *ipius Sigisbert*, *anno non in-*
God, 1110.

I finde next vnto *Sigisbert Martine* surnamed of *Polone minor*: but a Monke, of the order of Preachers, penitentiarie vnto withoutwines Pope *Nicholas the third*: after *Archbishop of Constance*, at the yeare of our Lord 1320. whose Narration of *John the Pope*, is this, *John English*, borne at *Mens*, late in the Seate boue 500. yeeres tw. yeares and fve months, he dyed at *Rome*, and all the same on offices were void the for one month. This *John* as it is affir-
med was a woman. And when in her childhood of a cer-
tainne louer of hirs, shee was brought to *Athens* in *mans* *Doctor of Le-*
apparell, she did so profit in diuers Sciences, that no one may be pluckt
was found to bee comparable vnto her, in so much that out the lease:
afterwardes shee reading at *Rome* openly, obtained now is ready to
great Masters to be her schollers. And then in the City she *Bellar*, that it is
sware with

being not in the first
coppy, and that they knewe *Sigisb.* owne hand 500. yeeres since written: it were a mira-
cle if they suffer any coppy, now to remaine in their Territoryes much lesse in their Li-
braries, therefore I beleue *Bellar*, and *Mollane* both in this.

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being of great fame by her conuerstation and science , by counsell of them all, she was chosen to be Pope : But in the Papall seate by her familiar friend, shee became pregnant with childe, yet vnskilfull of the time that women recon for their birth-right : when shee was tending her iourney from Saint Peters vnto Laterani (the Popes Pal-lace) being iuironed betwixt the Colossis and Saint Cle-mens Church, she fell in labour, and was deliuered, and af-terward when she was dead, she was buried there , as it is said in the *Colossis*.

Now because that my Lord the Pope, dooth alwaies shunne that place , that way : it is beleevued on all sides that he doth it for detestation, and hate of that fact. Ney-ther is it put into the Catalogue of the holy high Priestes, as well for the sex of her womanhood, as for the deformity of so fowle a deede . These same wordes wholy in a manner are to be red in the booke of *Richard the Monk of Cluniacens*, the tylte whereof is, *The number of the Romane high-priestes*, which is kept in the Librarie . Which words a man very honest certaintly tolde vnto vs, that he saw them at that place written (being there) aboue sixteene yeere agoe. *Richard* was before *Martine*, and was his antecessor a hundred and fifty yeares , vpon *Trithemius* report.

This same expresse and so cleare a narration of *Martine*, the Popes owne penitenciarie, which office is not a little credite among these vaine Paper-puffe¹ men , in which he behaued himselfe so, that for his reward, he was indued with an Archbischopricke, by the which no body could be more certaine of the Actes and Histories of the high Priestes then he might. And yet these *Espanites* (chiefly *Bellarmino*) do enuie still that before *Martine Polone*, not c ne betraied, this to the memory. But haue you not mark-ed how both *Sigebert*, *Mariane*, *Radulphe*, and *Richard* were all before him : yea and many more out of whom he

of Pope Fone.

he but gathered these and other things too , as hee him-selfe in the Proeme, beginning his Chronicle doth well signifie ? And besides that *Mariane* in the verie entry of his worke doth rehearse , out of whose monuments hee heaped vp this story , who were eyther all of them inter-redthen, or else done to dust some where, or being dead, they were dismembrd and lay hid, nor any aliue . But if it were true that *Mariane* was the first that ever commaunded this to writing , shall we therefore thinke it to be a fable? Many thinges certes in stories both diuine and pro-phane we read of, the which their owne Authors hauing heard it of olde men, their elders and betters, did first before any others comprehend it in writing.

And should we therefore doubt in ambiguitie of the truth of all these writers and matters? *Anastasius* the keeper of the Librarie (they alleadge with others) in that same time suruiuers being Chroniclers , doe make no mention of *Jone* the woman High-priest. As though all men wished it , and as if no man, in his secret opinion and iudg-ment, could thinke it a thing so vnworthy of the Pontifi-call seate(euen at which themselues blushed) but would not be content to passe it to the sinke of obliuion in si-lence , to all posterity, slumber, and funerall, of such a fact. As touching certaine Greeke writers *Zonaras* and others, that they did decline (as the *Espanites* suppose) from their institute purpose, and that it was proposed by them on-ly to handle the matters of theyr owne Emperours and Churches , and not of the Romane High-priestes , and for their hatred this cause of shame they opened, O but doth not *Leonicus Chalccondilas* an Athenian in the sixt booke of his Demonstration of Histories , rehearse the manner and rites of the electing and prouing of a new High-priest? Καὶ γένεται ἡ αἰρεσίς τοῦ επικαθηγητοῦ τοῦ Ιεροῦ, &c. *and in fine* That is , they place him who is chosen vpon a sell ha-^{ving} an open hole , by which his golden fleeces , hanging downe

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innes to the
west.

Ab authorita-
tione.

downe, of some one deputie to this office, they are handled, that it may be knowne whether he is a man: for they perceiue that in times past, a woman crept into the See of Rome, because her sex was not discerned, (and therefore almost over all Italie and the westerne regions, the men doe apparently shewe their berdes.) And when she was great bellied, shee was going to a certaine sacrifice, and there brought foorth her infant in the view of the people, wherevpon for sure knowledge, and no doubt, they handle the manly parts, and he that seeleth, cryeth alowd: *A man is our Master.* And now I will not alledge that their arguement of authoritie, brought in negatiuelie, and so drawne foorth (according to the Logicians) is nothing worthe. As for example, if you reason thus: *Frisengenuis & Vr. bergenfis*, who then liued, did never remember vs of that inhumane, and more then Scythian insuite and revenge of *Alexander the third*, in which he spurned *Ferecrite* the first Emperor of that name, prostrate before his feete, exclaiming in the troope to a circumstance of his flatterers, the Psalme: *I ben shal make thy perambulation upon hys & Basilius, &c.* Ergo, they that did write of this doe make a lye: a fund argument.

*Venerans de
Anglia*
As many men
are called
John French,
John Holland,
John Ireland,
that never
were in any of
these Nations,
much lesse
borne there.
Albirs Bishop of Mens and Cardinall, in his Chrdnicle
he constimeth it saying: After that the Saxons were
over-

of Pope Jone.

ouercome by *Charles the great*, and reduced to Christianite, there came out of England vnto Germanie, men learned, for propagation of religions sake, and amongst them *the Father with the mother, great with childe of this woman:* being banished, brought foorth this daughter of hers at *Mens*, and named her *Gisberra*. And thence it commeth that she was synnamed of England. And I pray you what maruaile were it, if a matter so prodigious and hideous should be tolde of some one waie, and of some an other waie, of which the true men would set forward truthe, and lyers woulde either conceale the truthe, or deprauie it?

They obiect that at *Athens* then was no studie of learning and Philosophie, they proue it out of an Epistle of *Synesius*, who went thereto in the time of *Tbeodosius the younger*, when there he found no Schooles. But *Synesius* doth not write that he found altogether none, not a flock, *quidem literarior a heare, but not a handibredith, not cyghe ounces of rum in ecclesie Gracia.*

Obiection: The high Priests at that time did not dwell in *Vaticane* but in *Lacherane*! what doth this hinder it, but that *Martine* should declare a truthe? He dooth not say, that the High priest went foorth in Procession from his palace *Vaticane* vnto *Lacherane*, but frō *St Peters*, whose house then was there, without all contradiction, or I am sowly deceived. From that house returning in his pompe, groaned as mountains do, & brought forth a Mowse. It doth seeme to these wandering *Esaures*, that *Martine* was a most simple man, as one that writ many other fables: it dooth seeme to vs the contrarie, that he was a man of a noble stromaker,

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and true harted, not any fable, for else his Chronicles would not haue been written out into so many exemplars and manuscripts, before any Printers were euer borne, in so much that in all the best instructed Libraries it might haue beeene found. And then our *videtur* is so much the more auailable then their *videtur*, for because whatsoeuer maketh against them, that they contumeliously and scoffingly with a nose of *Simson*, and crooke backed, are wont to mocke at, when with realsons they cannot confute it.

There is another *Martine* of the family of the Minorits, in his Chronicle to which hee giueth tytle. *The floures of time*, pertaining euentill *Charles* the fourths time, that reporteth the same of *Ione*, adding this also, that she adiuring a certayne man possessed with a Deuill, demaunded when the deuill would depart, vnto whom the euill spirit verifiying, answered.

*Papa pater patrum, papissa pandis partum,
Estibi tunc edam, ac corpore quando recedam.*

Good Pope our Fathers Father, send foorth our mothers mother,
And then from thee Ile start, when I from her depart.

I haue seene this Chronicle in written hand in Latine, and in the Germaine tongue, with types Imprinted at *Ulmes* in the yeere 1486. This notable woman (perhaps) esteemed that it would come to passe, that the very deuils and all, would be obsequious and obedient, to giue place to her, indeed as to a familiar, and well deserving favorite and minion of theirs. For as it is said, she writ a Booke of *Necromancie*, of the power and strength of deuils.

Francis Petrarch a man on every side chiese, I suppose they will not deny him to be of so sound iudgement, that betweene a fable and a history, he knew well enough how to discerne, and to be of such gravity and vprightenes, that what

of Pope *Jone*.

what he had suspected to be false, he would not haue sent it for a truth in open tables, to all after times and prosperities. Out of his Chronicle written in Italian, and Printed at *Florence* in the yeere 1478. this I translated into Latine, in the yeare of our Lord God 855. *John English*, helde the High Priesthood two yeaeres, five months and four daies. The Church was vacant for one month. He is not placed in the Catalogue of the Popes, because he was a woman: who in her nonage, of a certayne louer of hers, was brought to *Aribens*, in the habite of a man, there in diuers studies and sciences, she escaped their knowledge and did prooue excellent. After when she came to *Rome*, shée ascended such a height of fame, that she was had in admiration with all men, whence it happened by concord & suffrage of the best, the supreme honour of a Pope was attributed vnto her. Which thing afterwardes betrayed it selfe to the world.

In her time in the City of *Brixie*, three dayes and three nighes it rayned meruailously blood: and in *Fraunce* ap. peared monstrous Locusts, hauing sixe wings and sixe feete, and teeth very hard, flying through the ayre admirably, which after were all drowned and suffocate in the Sea of *Britaine*. From whence the carcases of them were beaten to the shoare, and did so corrupt the ayre, that a great part of the inhabitants there dyed. This Petrarch dyed in the yeare of our Sauiour Christ, 1374.

John Bocace inwardest friend to Petrarch, both for his wit and for his similitude of study, and manners, an other he, doth rehearse this *Ione*, and describe her, first called *Gulberia*, as he saith in his booke of noble women, Chap. the 99. which in these words he concludeth. To detestation of whose filthy whood, and contynuance of memory of her name, euен vnto this day, the chiese Priests of the Rogation, with the rest of the Clergie, and people going to doe Sacrifice, they abhorre that place of her child,borne

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in the middest of her iourney, and omitting it, they decline thorough by waies, and streetes, and so that detestable place spurned at, reentering home, they end theyr iourney which they began. There is also placed in a booke, to be seene, the picture and spectacle of the Child-birth of the Pontificall, with circumstaunces of Cardinals and Bisshoppes, standing by like Midwiues or Nurses. That same booke of *Bocaces* making, is turned into the Germane tongue, of a Phisition in the City of *Vives*, and Dedicated to the Dutchesse of *Austria*, in the yeare 1473. Imprinted in the same Cittie, with olde Caracters & rude, and with all the picture of her bringing foorth her childe. To this doe agree certaine rimes consonant in Italian, out of an olde hande written booke taken, whose tytle is, *Historia de Donne Famoso*, and of famous Women.

Historia de Donne Famoso.

Giovanni Sestimo, infra queste affuse,
La somma gloria del Pontificato,
Administratore concurre also, &c.
E per in tempestantia lei difesa,
Non fece ajua la suia, &c.
Un giorno achadde, e fu vicina al parto,
Una solennita, est morta e digna;
Onde conuen, che l suo termine coarto
Sie discoperto, in procession venire:
Done a quel tempo il figlio in terra basparo.
E con dolor fu vista partorire,
In presencia del popol con sormento:
E l' un e l' altro, lor vita finire.

Interpretation word for word.

The seauenth, John, amongst these wily snares,

The

of Pope *Jone*.

The summe and glory of the richest Seare,
A *Jone* for John, did minister with cares,
And wanting temper did her selfe defete,
Withouten cesse by her lasciuiousnes.
It fell vpon the feast neere lying downe,
Solempnity, high, holy, and of fame,
As ought her terme restraine, her triple crowne
Defect, To let any all as they came,
Layd instantly her birth, vpon the earth,
With dolors doome how soone she was vnbent?
With peoples eyes how sore she was torment?
So he and she did dye forlorne in lent.

Anthony Archbishop of *Florence*, in the second part of his history, to the narration of *Jone*, out of *Martine* the penitentiary repeated, he weueth this same Webbe, saith there is a certaine signe of a marble Sculpture, in the way where this happened, placed there for a memoriall of the matter. And to the matter, hee proclaimeth as a thing so wicked, so prophane: (yet not far from the Temple) this saying of S. Paul, *O aleundo sapientia & scientia Dei, &c.* As if our good God had procured and perfected this punishment, not as if that wicked fiend the Deuill, foule and abominable, had been the sole author of it: yet the end hee saith if it were true (as graunting) yet to none is there any prejudice by this of Saluation, because neither the Church then, was without a head, which is Christ, &c, yet he speaketh doubtfully, (in a plaine case) least a blot so filthy to the Church (otherwise pure) should not appere to be abhorred.

Res propria non prouida prophana.

The standing Image of which he maketh mention, the *Esauias* doe suppose that it hath not the shape of the woman and her infant, but of some Priest with his boy going afore him to Sacrifice, least otherwise they shou'd say nothing to contradict it. The way that declineth from the right

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Monumentum
quasi
Mausoleo.

right way(as in all other matters) so in this, they doe take it to be the most commodious way for them to goe in pre-
session, whereas we doe heare by others, that haue with contemplacion curiously behelde both, say this way is more commodious and shorter then the other. But some thinke this monument of such dishonor, in the most memorable place of all others, is destroyed, abando-
ned and vnbound, now and a good while agoe : to abolish or to diminish her fame, with vs the Heretiques and adver-
saries to the Church of Roome, that doe so play on stages,
and stirre it vp in this our time. As with all the visage of this popis or little Pope, momit or little mome, in the City of Seone in the primary, Church there made with a wo-
mans face, with this inscription, *Femina do Anglia.* (But all English men defie her) and together with many other Popes, which are now a fewe yeeres past, eyther caldin, or remouued away as we heare.

William James Monke of Ermendence neere to Alcma-
rie, in a parchment booke now two hundred yeares past,
as far as I can conjecture written, doth containe the lives
of the Popes in meeter, such as were vsed in that time to
be composed, too too curiously euен vnto obscurity, ther-
in being obserued the number of Sillables, and the rithme,
which luch as they are, as touching this *Zone* accept I pray
you.

*Prinsquam reconditur Sergius, vocatur
Ad summa qui dicuntur Johannes, huic addatur,
Anglicus. Moguntia iste procreatur, &c.*

The Lyons gone, the Seriant is vntoomb'd, one calde,
To climbe, whom trauel had with child benub'd, *Jone* stald,
Would flying fame, of her had never humb'd, she fald.
Whom England nam'd, but *Mens* did bring her foorth,
Whom sentence yeelds, was more then womans worth;

By

of Pope Jone.

By Sex as sequince plaine demonstrate doth.
Abbreviate voice ! though Annals doexcced,
Of her, of whom lesse said the better meede:
She was the Queene Amazon by our creede.
But *Mens* her natvie bowre relinqu' shed, *And Grace,*
She studious sought and schooles vniinished, *That Fleece,*
Of Colchis learned men diminished. *One Peece.*
Of Roome the walles, by her wit raised were,
As musicke *Thebes* or *Athens* Pbrines geare:
Her sex exalted she was nere the neare.
Tis said her servant holpe her to a sonne, *The birth,*
A hand, she climb'd a horse at noone: *Vngirth,*
Neere weeping Crosse Precession was begun, *On irish!*
Enormity Gods shamed in our City,
In Clements streete a childe borne without pitty?
Both by Colossis buried nothing witty?
Shal Poets know that Popes do in by hate, *Plaine-waises,*
And loue by reason of this mortall fate: *By-waises,*
And all we misse the way to heauen gate. *Noondaisies.*
O then denie that euer we so滑id,
And that her name is from our names deuided.

This Poet heere saying, *de qua brevius dicta minus lectant*
dooth insinuate that he himselfe is a shamed of this de-
claration, and feares least some should bee offended
with it, headioyneth *Zone* to *Sergius*, after Leo the fourth
was past.

In the Chronicle of *Albert* Abbot of *Stadens*, which
endeth in the yecore of our L. 1255. lately Printed at *Helle-*
mcslade, he is named *Iohn* the seauenth, and a little after
John the ny nth, there being left out and omitted *Jone*
the eyght. *Ostro* Bishoppe of *Frisingens*, of equall age *Frisingenii.*
with *Fredericke* the first, in his first booke, in his Cate-
logue of Popes, placed *John* the woman in number the
seauenth, as doth the Sculpture, and grauen Image at
D *Seene*

The true History

Scene not farre Scene in *Tuscius*. Which diuersity and perturbation in from Rome a Chronicles, rise vp of this, because certaine of the Anty-famous City quaries did altogether exclude this woman, others did con-Captaine of the clude and agree of her, but placed her in a spacie place di-French built, stant out of order, as the Author of *Fascinus Temporis*, for his olde sol-*rnum*, the sardel of flowers hath, and as heere this Poet of dics, and for theirs, doth intimate it was done.

his poer, Anno
ante Christum 362. But it is no more absurd, that such a Pontificall
Should confound the order of history, then that Pontifex
Author *Campo puer pera*, the woman Pope, with his Feminine name
Maria, Lib. 3. and nature shoule disturbance all the Rules in Gram-
mer.

In the antique Chronicles (*Augustiane*) written in Latine hand I red this. Furthermore not farre from that tempestuous tyne of the yeare of our Sauiour Christ 855. there was at Roome a Pope John the eyght, na-med (*qui mulier*) a hee woman, yea that filthy harlot *Giberta* of *Mens*, ledde about in mans apparell : of a certaine Mouke of the Monasterye of *Fulda*, both thorough Greece and Italie, a beast moste littered, I would say lettered, and moste learned, moste changeable and crafty, Camelion like; escaped out, and in-dued with a Pope-doome, inscaped in the Citty likewise.

Raphael Valverane in his Commentaries, Dedicated to the verie Pope Iulius the second, was not afeard to write thus of John: *Iohn Englishe whome they call a wo-
man, in her desemblinge habite, otherwise most famous for
learning, they say was overtaken in the way, where shee
brought foorth a Childe.*

Now let vs produce *Pluvina*: who albeit hee had try-ed the cruelty, and seueritie of the Pope Paul the second towards him: yet hee feared not to write of *Jone* vnto *Saxius* the fourth, which story now as vaine these pield fellowes doe reprooue, so farre were they from iudying,

or

of Pope Jone.

or penning it, they durst not write a word of it: the which hee confesseth is taken out of *Martine*, and because they are induced before time, and recited as his, I will not repeate them nowe, to which hee subioyneth these. There are which obiect these two things. That the Pope when he should gne vnto the Princely Court of *L. & B. silice*
Baudae pr-
terre, for detestation of so soule a fact, doth decline from
perly a halfe of
that way, of a set or consulted purpose: and for because judgement, as
he would shunne the sight of such an errour: whiles first *Hegist* intend-
he is placed in the seate of *Peter*, which is bored thorough-
eth where the
with a round hole, that the secret parts may be handled of. Judges are cal-
led *Baudae*
the last of all the Deacons there.

Touching the first of these obiects, I wil winke at it: *de exhortatione
Dominorum In-
dices Budaei.*
for the second thus I thinke. That Seate to be prepared to
this ende, that he that is constitute, and ordained in such
a Magistraces place (for Magistracy wil soone shew what
a man is) may know hym selfe not to be a God, but to bee
subiect to the necessities of nature: as for example, digesti-
on and such like, whence the seate is called meritoriously
A close stooke, this that I haue said is commonly carried a-
bour, but by vncertaine and obscure Authors, which I
therefore intituled, to set downe briefly, and barely, least
obstinately and frowardly, I should seeme to omit, that
which almost all men affirme. Let vs erre therfore with the
multitude, in this matter: albeit it may appeare that this
that I haue said, is out of those things, which may be, by po-
ssibility beleued to be true. Hitherto *Platinus*, whose latter
words, whiles he saith *fieri per misericordiam*, do manifest why he said
Erromus enim unico, least God wot, hee should offend his
Lords in affirming the story directly. But the cause of the
Popes declining the way, he confesseth to bee the young
childe of the woman High-priest.

But for the vse of the Stercorary stoole which he saith
is not convenient, for such holines and diuine Pontificality
& which y simple & foolish superstitious rout is of opinion
that

The true History

that hee stooleth nothing but Ambrosia which hee eateth againe, to be conuerted wholy into the substance of his dcified body, which vulgar so religious opinion of Gods Viccar made of earth: O it is by no meanes to be dimished(no, no beware of that). Againe, if any necessities of humane nature remaining in him, were to be represented by any right: o it were more decent to doe it by a dushe of sweete meates, and by the receiving of foode, then that that it should be done by egestion of the excrements. For by that Antecedent, this consequent would ensue, and come to light. That, *He that doth eate, he must stooles* so againe, *He that doth stoole, he must eate.* Plenlie remembraunce (like the best remembrancer) of a story naturall to the Grashoppers, maketh them to haue no wicket, neyther for a Cricket to viole excrements by, he addeth with all, neyther mouth to eate foode by.

And when brother Robert the French Dominicane, in his booke of Visions, written 300.yeares since, doth report of this Throne to be seated in the Porch of the Pallace of Porphyre stone *Laterano*, by which the Pope is tryed, whether he is a man Marble, or *Ls-* and which he in an extasis or dreame, did beholde to be *pis Numidicus* made of Porphyrie stone, such as others haue also exhibited of the Ro. vnto vs, haue seene it what it was: it is nothing likely that maines, indeed the Author of this common place of *Ajax* being Benedict the third, by whō he saith, it was placed there, should riot so insolently and impudently withal, hat he would pcpare the colour be- an instrument so precious, (out of *Numidia*) and so splen- caule it dooth dent with all, to signifie so filthy a matter, to wit, the de- riuall for glit- iegement of the belly. Therfore the Esoures haue cōmented or Iron or the (for what may not commentaries dor) vpon a more honest priuie stoole allegory of this Throne, and lesse vniclanc: that is, they might be per- termie it an *Ajax* or *S: ercorarie*, because it doth admo- phyretica and nish the new Pope sitting vpon it, that he is made of hu- euen as they mane dung out of low estate (being but poore Cardi- report. nals and Princes fellowes) out of humilitie vnto sublimity, out

of Pope Jone.

out of minoritie to superiortie(as they speake) to be raised.

And therupon of the Cleargie compassed about to him, to him, all tonges and Organes resound out of the Psalme: *He rāise the poore out of the dust, and out of the dung he doth erect the begger, that he may place him with the Princes (nayc then above the Princes) of his people : VVe could admit the Commentarie & fiction, but that Stercus, Ajax, of whom forkes and scowpes and tumbrel: , named dunke-finders, dung-fillers and dung-carters or carriers, are fitly deriuied and called *S: ercorarie & S: erquinie*, if of the earth it were called earthly, there were more tolleration, and a cleanlie similitude in the interpreter. VVherefore we do assent vnto their sent, as the truer relators, who do affirme that it is a relative vied, not usurped, but made to trie the genitall partes. Yea and we are drawne vnto it(as we esteeme) by this argument, because oftentimes we haue heard in the Popedom, that the sacrificing sorte haue idled, and termēd those manly parts (by the figure *Antonomasia*) pontificalls (for they make a high priett) truelle of none other cause, but that by these rightes well knowne to them, in which the most infamous Deacon of the Cardinall, doth handle that part of the new Pope hanging thorowre the hole, and dooth handle them, exclamēing *Haber: t* it were out of vse in times past this experiment to haue beene, by which they now approoue themselves, the roote of euill not to want, when as before their Priesthood they begat bastards, which done, those they had about them, some Cardinals, some Bishops, and called them the *Sones of bro- thers and of sisters.* This approbation of veritic *Johannes Pammonius* Bishop of fve Churches, dooth finely note in these verses.*

*Vnlocke the beauen gates? no woman can affirme,
That bark not made her triall in the ayre
Where empes nothing is: none dare that seat presume,
Except some new Hermophroditus boyre.*

O unexpected
and intoller-
able blasphemie
open to the
world by Car-
dinall Bellar-
mine.

*ab infimo Di-
acone membrū
attractatur.*

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*Anthony Sabellius dooth affirme almost as much as Platinus saith of *Jone* in his ninth *Enead*, placing her as *Frisigenis* did number, the seventh of her name.*

Jacobus Philippus Bergonie, of the familie of the Hermites, in his supplie of supplies of Chronicles, hath as touching *Jone*, some things not differing from thise that *Martine*, *Platina*, and the rest do write: he saith, she traualied with child publickly, without a Midwife, and in the same place she dyed miserably with her child, and buried there without any honor at all, in whose place, saith he, *Benedict* the third was chosen. This Booke is imprinted in Latine at *Venice Anno 1503*. and there also in Italian, in the yeare of our Lord God 1540.

The like things are red in *Matthew Palmers* continuation of *Eusebius* and *Properius*, which beginneth at the yeare 449. and endeth in the yeare 1471. The exemplarie was Printed at *Basil 1549*, neyther doe they differ from this, which of this Pope the Duke of *Genua calde Baptista Fulgofus*, of the same age that *Palmer* was of, noted in his Booke of Memorable layings and deeds, set foorth at *Basil* in the yeare 1541.

Trithemius in his *Chronicles of the Monasterie of Hirsaugia*, in the life of *Luprando* the first Abbot, after other things, he speaketh of *Jone* the high Priest. They say that she being of a certain familiar of hers - impressed, brought foorth child in the open street. And for that many would not place her amongst the Popes, as it were abhorring the vnworthy fact.

John Stella Priest of *Venice*, in his booke, the title wherof is, *The liues of two hundred and thirtie of the highest Priestes*, from blessed *Peter the Apostle*, even vnto *Julius* the fift of that name, and the Preface is to *Dominic*, *Oriane*, Cardinal there, and the same matters deliuered which *Philip of Bergonie* handled, touching *Jone* the Pope.

I haue

of Pope *Jone*.

I haue beheld a Historie booke ample and faire, and precious too, set foorth at *Norimberge* in the yeare 1493. with Picture of Emperours and Popes, in which at the Narration of *Jone* the Woman Pope, was expressed the shape of the woman pontifically crowned, but for her Robe pontificall, she had a garment woman-like vpon her shoulders, and for her triple Crozier and thrise crossed scepter, she had an Infant in her armes.

Nauclere Prepositer and Chauncelor of Fabinge in his great Historiall worke dooth report no otherwise of *Jone* the eyght, then is of these afore, then that which *Martine* and which *Platina* do intimate.

Valerius Anscimus in his Chronicle dedicated to them of *Bernia*. *Jone* the woman of *Mens* climing the pontificall seate, by her excellencie of manners and learning, left it by the infamie of her childdbirth, and dyed.

Albertus Cranzius by his iudgement betwixe true & false, being a graue Historiographer, and Deane of *Hanburgh*, betwixe consenting & dissenting a Judge, of all readers his monuments worthlie, are much attributed vnto. He in a Catalogue of the Priests, stricte dooth note *Jone* in these words: *John English of Mens* was a woman belyng her owne sex, with an acute witt, with a prompt tongue, learnedly she could speake, in so much that she conuerted all mens mindes towards her, to the intent that she should obtaine the pontificall seate onely, one servant had secrete intelligence of her sexe, by himselfe made pregnant, compresed, it is laid, she brought forth at the *Colossus*, in the 2. yeare not expired of her raigne, in childe-birth she dyed.

Carthusiane the Author of the *Fardell of times* (as the wiser sorte doe judge) not to bee contempned, placed *Jone* without the number of the Popes, with this description. That *John English* by Syr. name, but by birthe of *Alessa*, is sayde to bee about those times, and she was a woman cloathed in habite of a man.

She

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She did so proceed in diuine scripture i, and profit withall, that none was found like vnto her , she was chosen to be Pope . But after being made pregnant with childe, when publicquely she shoulde proceed in procession, she was deliuered and dyed . And this seemeth to be the sixt Pope that had the name of sanctitie without any desert to this daye. And like others of them (obserue the veritie of this man) she was plagued & not placed in the Catalogue of Popes, Somertrife in this cause , that no Almaine should be chosen Pope, which appeareth to be false for *Ciribusiane* the Monke dare say , yea that before *Jone* and before our age 800. yeares, there were wicked Popes , and well worthye the infamie of *Jone*. The same thing in this *Euaniscallage* a man, may say of Popes much more wicked then these were both Horrible,blaspheming, and heresie, worthye of fire and fagot,

Baptista e Manianus in his third booke of *Alphonsus* and discription of a place of *Tartarus* or hell maketh there *Johm the Pope hanging'*, an abhominable matter expressed in verie sweete verses.

*Hinc pendebat adhuc scutum mentis a virilem,
Femina, cui triplici pterygium diademate muram,
Excollebat apex & pontificalis adulter.*

And seineth her in the entrance of *Tartarus* in the first place of hell, as is fit for a Pope(before all other)which are there variouslie vexed,to hang with her adulterer and concubine, it is a maruell verilie that these falsaries do not relate and bring into their damnation booke cald *The expurgatoriis index*. *Manianus* workes also which are so many stomaching the defiled Popedome of zeale and godlie indignation. Her *Carmelites* may see her performe her purgatorie without all deliuerie as well she deserues to do.

Neither may I omit here a riche testimonie of *Caelius Rodginus*

of Pope *Jone*.

Rodginus, a man of infinite reading , whome it appeareth nothing laye hid from, that was conteyned in booke s , of whose integritie and grāuitie in iudging, so much the lesse men may doubt, because euery where in his worke he bear eth a godlye minde , speaking reverently of our Sauour Christ , which vertue to him and but a fewe more Italians, especially in this age is common . He in his soorth volume of *Antiquarie lectionis* , numbering learned women nameth *Jone*, what saith he ? doe not we know that in *Chronicles* it is resolued: that *Jone English* onely from the beginning of the world alone , in the forme of a man , durst invade the seat Pontificall of Rome , in the shape of a man, Yea verilie, and admit one of her familiars, who onely inwardest hit nayle on the head, knew the matter and the manner, was admitted vnto the bed and chamber, therfore vnto the bed chamber , and then shee with childe in the summe of dignitie and disdainfullnes, traualied with child? This was done in the yeare of health , eight hundred, fiftie three . There is more fidelicie to be attributed to this man, yea and an Italian too, his testimonie,his affirmation more this matter, then to all the inficiation, all the deniali of the *Esaures* , which Parasites and hierlings will doe any thing to demerite the altar , and say any thing for their Lorde and maister.

The Chronicle of *John Lucidus* begun from the beginning of the worlde , vnto the yeare of our Lorde 1536. produced. And from thence he being dead , it was increased by a certaine Monke vnto the yeare 1575. And dedicated vnto a certaine generall (as they call it:) an Abbot, dooth present verilye *John English* in the forme of the Popes , but not in the number of them: saying , *John English* a woman , raigned two yeares , ffe moneths, and fourre dayes , shee is not put in the Catalogue of the Popes, and therefore the seate was then voide , vntill the

E

yeare

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yeare of our Lorde 855. This Booke is Imprinted at Veneice in the yeare 1575.

John Henald a Frenchman, of the state of the Church from the time of the Apostles vnder Nero, vnto Charles the fist Emperour (saith so of this Pope, as the rest of the Histories, and addeth, that this is a true figure of that great spirituall fornication of the Romaine Popes. And after this the harlot daily more and more, did manifest her selfe, and greater was the iniquitie of this commanding seate laide open.

In a Germaine Chronicle in written hand, out of many Authors gathered by James of the Kings court (Mon Bonigs Hosen) a Priest of Argentine, which beginneth God Almighty and everlasting, &c. ending in the yeare 1456. in Engenius the fourth it is read, folio 110, Joannes bon spens was pabll. &c. John of Mens was a Pope two yeares and fve moneths, she was a woman Pope, &c.

The Chronicle of Martin in Germany restored, retaineth the very same altogether, which is in the Latine. The exemplarie hand writing that I haue scene, is absolute in the yeare 1429, distinguished, and lined with titles euerie where.

An other Germaine with greater letters set foorth at Augusta in the yeare 1487. saies. John bon spens am Rhein, &c. der wase in Welt, &c. John of Mens vpon Reigne, was a woman: and it hath the verses, papa pax or patrum, &c. repeated before. It is ended in Sixtus the fourth.

An other written at Constance with the proper language of the Heluetians, pertaining vnto the yeare 1400. saith, Ein Welt hieße Joannes von Mens was Bapll, &c. A woman called John of Mens was Pope, who dyed with child-birth, which a Cardinall got in the yeare of our Lord 855. Jahre.

And

of Pope Jone.

And in another wirth somewhat greater Characters. Printed at Ulmes in the yeare 1486, there you may read Der Keyser Arnolpus (it seemeth it should be red Lo-therian:) when Caesar or Emperour Arnolpus there was in that time a Pope that was a woman, & in the open streets of Rome there shalde her yong one. This was such a shame to the Popes, that they shunne to come any more that waye. This Chronicle dooth ende in the ouerrunning of Mens in the yeare 1462. There are many Annales of this same stuffing, which I omit to prefer vnto you.

I would alledge more fresh writers, some as Melancibon, which is the author of Chavions Chronicle, Robert Barnus, Peter Vereet, John Functius, Casper Hedion, of whom is cited Malcolmus Tigurinus, of equal age with the counsell of Basil, Peter Paulus Vergerius, sometimes Bishop of Iusti-nople (who in a peculiar libell to himselfe, painted foorth and described this childe birth) with John Bas, and a whole Iurie of others, but that they are censured for Heretiques of the Esauites and of aduersie partie to the pontificall dignitie, and therefore their testimonie in this busines is both suspect and reiect. Yet one of these new writers they cannot reiect, Pistorius Nidens late an Euangelist, now a pontifist, whom verilie I doe not thinke, though in religion he is a Buskin, or rather a shipmans hole, with like inconstancie he will denie a Historic, and that written by him long agoe, and set foorth: and me thinkes the Esauites should assent vnto him, being one of their owne flocke.

Amongst the writers of the Actes and Iestes, one hath escaped mee, The Compiler of the Anonymies, that is, without names, in whome this is read. There was likewise an other false Pope, whose name and yeares are not knowne, for shal was a woman, as the Romaines

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Romanes doe confess, and of elegant fame and of great science, and in hypocrisie of wonderfull life : she vnder pretext of a mans habit, lurked, vntill she was chosen to be Pope, and in her Popeshood conceiuied with childe, and when she was great, the diuell in Consistorie court, publicquely before them all bewrayed the deede, exclaiming *Papa pater patrum, papissa pandis o partum.* To these aboue mencioned, and the like, or to the very same, their owne *ſengraine* dooth mention of this Pope, in his Chronicle of two Languages, euен in the kingdome of the *Eſauites*, set foorth with Grace and priuiledge of the *Caſars e Maieſtie*, in the yeare of the Lorde 1564. whom their familiar friend, with what cauiliations, or with what soyson or colour they could refute, ſaluing his estimation and honour, that he might not be offendēd (if he were liuing) they ſhould perceiue it well enough.

Now therefore the verdict followeth : Let indifferēng readers and arbitrators giue ſentence. Whether of ſo manie Histories, by ſo many worldes continued and conſen- ted, we muſt beleue the affirmative of them, or the in- fection and negatiue of a few Freshmen, byred as it ap- pearēth therevnto, and whose profeſſion it is by all wayes and meaneſ, with all force and pollcie, where the ponti- ficall dignitie lyeth ouerthowrone, to raife it vp, where it is readie to ſlide (that is every where) to vnderprop it, and for the moſt parte (Gentle Gentlemen) thoſe whoine I haue inducēd were Historians, Priests, Monkes, or other- wiſe ſworne to the Pope, or bound to hym. Yet notwithstanding, looke what was comelie for a ſtorie, they remembred, which of their Auncetors rather they heard, or of theiſ ſuperiours in Bookes worthy of note and re- membrance, and fit for all posteritie, they thought well of, that they brought into their bookes and volumes of grea- test account and authoritie without all respect of perſons, nothing

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nothing then fearing the offence o' the potenteate, who (it may be thought) was nothing offendēd with this verity. No man euer beſtre this time did deny this history, no man tooke it greeuously, no man contradicteſ it, no man call it in queſtion, it being Dedicated to the very Popes themſelues to the Cardinals, to the Abbots, by the Authors of this ſtory. And theſe for the moſt part were Italians, neighbours to the great Pope, and therefore more worthy of our beleefe in this, for that they might ſooner and eaſier get notice of theſe matters, then other ſtrangers, both by the relation and report of theiſ ſeniors, as alſo by the Ly- braries neare at hand.

We haue ſhewed you before, that *Martino* was not the firſt Preacher that bewrayed ſo bad a cauſe, and betraied ſo good a one, as this (God wot) iſ. But if he were, ſhould therfore it be thought ſained or vnaſcertaineſ? By ſuch an *Enchy- mena*, or by the like *Silogisme*, thiſ might bee concludēd. *Herodotus* doth firſt commemoraſe the warre betwixt *Ca- rns* and *Cresus*, Ergo it is a fiction. *Suetonius* firſt doth vter the portent and hideouſ (not hidden) wickednes of *Nero*, Ergo they are not to be beleueed.

Before *Moses* time, the horriblie Sodomites ſinned, ſha- med, and puniſhed, was not extant nor deſcribed; who af- ter four hundred yeareſ, at laſt waſ commanded to writing, is it therefore a doubtfull matter? Certes by thiſ meaneſ, detracſion and back-calling, of moſt matters done before our memory, which out of writers and monumeſts of olde we learene, may shamefully be uſed, then nothing certaine, but what our owne memory holdeth, ſhall euer come to light.

O you *Eſauites* doe you arrogate vnto your ſelues ſuch sagacity, ſuch intelligence, ſo confident, ſo impudent are you, dare you peck out y' eyes of *Janus*, the eyes of the Cor- nix, when no Ciconia, no Crane dare peepo at, as the pro- <sup>O Ione a ſtergo
quem nullus
Ciconia pinqit.</sup> uerbe ſaith? What thinke you, *Petrarch*, *Bocace*, and ſuch like,

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like, were so dull of eye sight, theyr noses bitten off, that betwixt a similitude and a truth, and a fablement, they wanted skil to discerne, so light and vaine that they would set open to all after times, things that shoulde seeme to carry forme and shape of lies.

Will you alone, nay dare you argue of falsehood and reprooue of lying, so many Bishops, Princes, so many Academies, so many Citties, and their Libraries, in al which, this story is red? You obiect that for the most part they, those Authors, doe speake doubtfully, referring over the matter to a dubitation, *Aiunt, Fertur, Scribitur, Ascribitur*. Are not men wont to say so, especially of things very strange, vnxpected, vnhoped for, prodigious, and detestable? Which they did for this cause, (no doubt) that they might shewe themselves wishing, and willing well, that no such error, such contumelye, should befall the Capital of Rome, the head Church vpon the earth, & to the sanctified holy, and holy sanctified counsell thereof.

Opprobrius they oppole against it, as if y Authority of such a Monke, and fellow servant vnto you, of that Priesthood, especially in that tempest (betwixt vs) in which your owne & your companions, fraud of olde, your wickednes, your heinousnes, is detected, is chanted alowde, were of force to refel, and oppresse, so inueterate integrity of religious men, so consonant tradition of others. You oppose likewise *Auenius*, who conjectureth that the matter was otherwisse. This man was graue & historical and nothing vaine, yet of him more suspicion may be made, that he in favor of *Maschew Langius* Archbisshop of *Salzburg*, Cardinal & legate of the Apostolick seate his great *Mecenas* diuerted the intent of this story to an end contrary then ought, especially in that time, whē as then the Pontifical kingdom began to sauor like carion, cōtemptible & spewed out of Germany, for which cause, & for defence of it, & to deck & trim vp againe the buried corps of Popery, Cardinall *Langius* was sent

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sent as Legate. But what should I now so long stand, what matter of worth is it in this prolixity of wordes, shewing & conuincing, that *John the 8 Pope* was a woman, & a broody woman too? Verily this efficient cause. That I may giue document of study, & teach the cominality of the windnes & wafer learning of the *Eisinites*, hyred, instructed & Em prested forth to conserue, with instauracion the Pontifical authority & tyranny chiefly, now swaying (or swagering as they nick-name it) in Germany, heare vnto which one & onely end al their poisoned rumors (and all Sophistication) all their minstrill-like diligence, histron-like labours in Churches and schooles doth respect, belong and tend: seeing so confisced and manifested verity, with so many testimonies confirmed, they labor to pluck vp by the rootes, to euerst and pervert, where they esteeme any faith remaineth for them, or any credite in the matters of religion, in which busines of Christian health, they challenge the Magistracy to belong chiefly to them.

Verily they haue rased out of all books which so many evry where in Libraries were found, & have blotted out of the minds & memory of man, this Pontificall vncouthies and shame, this opprobrious event, videlicet. That the societys and sages of the Catholique Church of Rome deceiued once (& never but once) of their spirit so holy, chose a high Priest of the feminine gender instead of the Masculine. O but how wil they excuse & abolish other errors of their holy of holies to wit, vn hallowed errors, yea & in voluntary cases, wherin they elected improbous, vnchaste, incestuous, impure, credulous & incredulous Popes, replenished & fulfilled withal the genders of wickednes, all the species of holines, instead of chaste, and milde, and holy, and good Popes! *Sergius* for one he did so rawinously intrage, (with *Salmones* shrewd passion, anger) the birdy of light eth on, but shou'd be kept from building in the tree, that he hated his Decessor *Farmosus*, whose competitor & *Emalus* he

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he had once bin for the Papall attire and dignity , being in his grace,(the mansion house of the dead) which the Ciuell law doth neuer alowe so to open, he drew him foorth of his Sepulcher,in which he had slept eyght yeares,beheaded him,dismembred him, and so cast the heades trunke into the thuer of Tibris.

John the 13. was slaine taken in adultery without the City, by the husband of the adulteresse out of hand, in the tenth yeere of his raigne,in the yeare of our Sauiour Christ, 964. Silvester the second, mighty and execrable , had a familiar Diuel in a Brasen mans head from whom hee had answeres , and at length when he was misfifying , saying Mass in the Vestry,a place calde /ernsalem, with a pretent Feauer,he dyed.

Hildebrand,that Firebrand (which is *Gregory the seauen*th) whose Pontificall vertues, Cardinall Benno , who was his inspektor, and arbitrator of his iestes, and *Aurantius* likewise doe Preach of, how great he was in magicke, how many Popes before him he did to death, what bloody and capitall hatreds hee exercised against *Henrie the fourth*, whose life both for this life (and otherwise besides) he laidne traines enough for. The Emperor was commorant at *Rome* a while, with his Empresse, where in the Church he vsest to be at shair holy exercise, and there to pray , and vpon a beame ouer him, this holy Father commanded great stones to be placed, and so to be cast downe sodainly vpon him at prayer. Whiles the minister of this wickednes was on the beame overladen with stones , and the burden great , the beame brake, and so he fell downe with it , and was cruylshed to peeces.

This immame disturber of the Germaine Empire , *Hildebrand*, who came in like a Lyon raignd like a Fox , and dyed lyke a dog, as all the true historiographers dote solue of him.

Alexander the sixt, a Spaniard,his elegies are celebra-
ted

of Pope Ione.

of Guichardine (Lieutenant to the Pope) and amongst otherthings,with what loue he embrased his owne daughter, and his two sonnes, euen that he was vsed to incest the daughter himselfe,drawne from her husband,to whom he had married her before, and had his two sonnes his riuals, both wittingly and willingly(horrible to be spoken). And how that one brother slew the other in the night (worse thē the Catelnes did, for their murder was not incestuous) & that because both in their lusts,as with all in other maners, the one had prelacy and superiority aboue the other, being thus slaine, the Father fished for him that was cast into Tibris, this only way of fishing shewing himselfe and none other devise,like vnto a fisher for men. He dyed by a draft of poysoned wine, which was prouided for certaine Cardinals to take them away from amongst men,in a Garden Bawker in a Bower, the poyson was giuen to him by one that waited , the flagons being changed by error of the servant that attended.

Paul the third whose name before the Priesthood was *Alexander Fernefus*,how horrible and libidinous, whoredomes,incestes,murder of parents,witchcraffes,prodigious and betraying of men,are well remembred of him? These and others like to theie, with many , every where in the acts of your Popes are read, and shall for euer be read, how many expurgatory index foruer you make , wherein you would perswade that they are false,euen now at last to approove the explete & sanctified innocencie on every side, and the sanctity of *Hierarchie*. Convincē you therefore of like falsity, the Authors of the History of *Ione* the Pontificall.

Laurentius Valla no stranger,but borne in the City of Rome a Canon,his reprehension of Popes of his time as liberall,so true and very true,that if you deny it, yet we and many other,neyther haue doubted nor euer will doubt . I say,(quoth he) and I exclaime(neither will I feare men be-
ing

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ing accustomed with God) not one in my time, in the Pope-doome, was eyther fauful dispensator of the misteries, or wise, who are so farre from giuing bread, that they giue a baite vnto the familie of God. The Pope himselfe, now wares is pacified, doth bring in warre vpon his owne people, and soweth discord betwixt the Citties and the Princes. The Pope both thirkest after other mens goods, and suppeth vphis owne treasures. The Pope makeith profit, not onely of the common wealth, but also of the Ecclesiastical wealth, and selleth the holy Ghost. And when he is warned of this, he denieth it not, but openly confesseth it, and glorieth in it, that it is so lawfull for him, vpon any reason to make sale of the patrimony of the Church, endued and giuen him by Constantine, to wrest it from any the occupiants of it. As if it would come to passe that it so being vsed, the Christian religion, would thereby become more blessed by it, and not rather as it is more cursed with all wickednes, luxuriousnes & libidinousnes oppressed, if possibly it may be more oppresed, and if any farther place of misery be remaining. Thus *Valla* feared not out of a Godly stomacke, all perill neglected to exprobate the papacy, to hit the in the teeth in his time, now 140. yeares ago, so uncorrected euer since, that dayly it is made worse and worse, and worse is like to be.

Reprocure if you can, that which *Iouianus Pontanus* a man of your religion, but otherwise verily, more simple, & more sincere in his writings of Popes and Cardinals then you are, hee writ a Dialogue of *Charon* & *Mercurius*, if perhaps you haue not the book at hand, thus it followeth.

Charon. I pray you do not the Popes & Prietles theselues meeet with this wickednes? albeit of all number and sorts, and orders of creatures, where daily I am carried about, I see no men of worse note, and marked with such filthy markes. *Mercurius*. Indeede no men are lesse carefull for true religion, because they are as such who are carefull and

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and whose endeavor it is, to amplyfie their private wealth to heape vp monie, and in feeding their carcases, to be well occupied, and yet whereas too too wretchedly they are covetous, yet no men eate more dauntilye, nor clothe themselves more wantonlie then they do. Of late a priest a Cardinal sent his Catore to buie a Woolfe fish, or a Pike, and because he spared the money it being deare, for the price was three score crownes. O with what reproche did he reuile him, and had almost forbidden him his house as a seruant nothing carefull of his maisters life. And *Charon*, that you shold not mistooke me, they terme that life now, which heretofore was called death, the appetite. An other priest also of the same Colledge dying, bequeathed vnto a *Minion* of his, thirtie thousand crownes. *Charon*. O would ^{Exoleso.} They are men that I wanted care, rather then to heare these things! shall any haue bin wan- mortall men suffer such wickednesse to passe, and cannot ton boyes and punish it? in superstition are they holden, &c.

Confute if you can the dialogue of *Erasmus* & *Charon*, so noble, so notable, in writing, depaunting out the man^{of age, of which} kind not a few ners of your *Julius* the second, and such actes: that when he was dead, the gates of Heauen, which with his owne ^{aw. b. 1. 1. 1.} keyes he was woute to set open vnto other men at a price ^{the Syriane} for money, he could not vnlocke for himselfe, and *Peter* ^{termes their} would not open them to him when hee knocked, that he ^{princes, as the} Sunne rising might go to hell beneath with his company, and his whole ^{t. ey make their} court of guarde being excluded.

Refell if you can these (or expurge) with true arguments and reasons) the actes of these high Priests repugnant vnto ^{their Pope a} *God, D. deum nostrum papū*) the actes (God it knowes) of the Apostles, as one end of the diameter is vnto the other, the Axeltree of the world. these are ment the East vnto the Weast, which are of *John Bale* of England by *Pontanus* ^{set} hear. But ^{were they now}

scrued, which flow so out of kinde every where, as *Alexander Severus* plagued them whom his predecessor *Heliogabalus* kept, hee sent them all to shipwracke to the llands. Read *Ciceron pro M. Cato*, and *Herodas lib. 3. Clodius Et secundum, semper scores, semper exoleso, semper lupas ducbat*, filihye wanton Boyes, and greedie Shee wolves, that is, Common whores.

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set foorth, all which a Christian man, yea an Ethnick onely
wel mannerd, would feare to here them read. Such a sinke
of wickednes, and for the most part of Popes, thence from
John strauaile with childe, vnto this our age is to bee felt.
If such like you indeuour to purge, what else do you seeke,
but to wash a Negro to be white? Seace you therefore frō
hence soorth to cast a miste before mens eyes, and to sell
smoake for fire in such a world fit for *Aigus* many eyes,
as this. Leue off, leue off, to stuffe with strawe, and deck
vp your throne of Antichrist any more in vaine, vnlesse
your selues meane to inioye such flatterie: by such deuises
and aduises, you would perceiue, receiue, and take more ea-
silie from your Patrons, the commodities of this present
life, feelinglie, being honored with the opinion of iancti-
monie of your disciples, boyes and yong men, and of the
satuate common people, indeed many of them being *Mi-
du riche*, whom your adulatorie ould songes do please. All
which, if you deeme them more acceptable then Christian
veritie, sincerite, and blessednes: holde on, hold on, to lie,
laugh, flatter, and face, to simulate and dissemble, to playe
the Histrians, to abuse religion vnto cursed fraude, vntill ye
trie at last that God will not be deluded, if happily you
will differ in this one and in all, from your *Coryphaus*, and
from his purple mantle crew, *so shinkē therē is a God*, who
bringeth all humaine soules vnto the vniuersall judgements
after this mortall life. To him be all honor and glorie both
now and euer, Amen.

*Trino & uni sit omnis laus honor
& gloria. Amen.*

T. B.